

RENE BACHE'S BUDGET.

QUEER FOLKS IN NEW STATES

COMPOSITE OF ODD PEOPLES IN ARIZONA AND NEW MEXICO.

The Hopi and Their Picturesque Ceremonials—Awatobi, The Lost Town—Navajo Sheep Kings—Villages Built Like Bee Hives—The Havasupai of Cataract Canyon.

Washington, July 23.—The two states, Arizona and New Mexico, contain the most picturesque aggregation of queer peoples to be found anywhere in North America. A large proportion of the population is Mexican, or of Spanish descent—particularly in New Mexico, where the proceedings of the territorial legislature were printed, until within recent years, in both Spanish and English—and there are several very interesting tribes of aborigines, who live today pretty much as they did in prehistoric times, before Columbus landed on this continent.

The Hopis. In northeast Arizona are the Mohi, who, by the way, object to that designation, which in their language means "dead ones." It seems to have had its origin in a smallpox epidemic, many years ago which wiped out a large part of the tribe. They call themselves Hopi, which signifies peaceful people.

The Hopi today number about 2000, and occupy seven towns, which are built of stone and sun-dried mud bricks, in a style of architecture that has been likened to beehive construction—each village being a sort of apartment house on a large scale, to which new families are added as required by increase of population. They are an agricultural people, raising corn, beans, melons, and the finest peaches in the world—these last obtained originally from the Spaniards.

A composite folk, they are split up into clans which see into have been originally derived from widely separate geographical sources—a portion of them from Utah. Some of the clans have traditions which make them out to be descendants and present-day representatives of the early cliff dwellers, whose architecture and mode of life, though now transferred, thanks to greater security against hostile and predatory tribes, to the plains.

Religious. The Hopis are remarkable for their elaborate religious ceremonials. They are sun-worshippers. The orb of day, from their viewpoint, is the great god, who causes their crops to grow. In winter of every year, about the 22nd of December, they hold a sort of pious festival, the object of which is to bring back the sun from the south. It is a wonderful drama, in which the gods are impersonated by actors grotesquely masked and costumed and the theme of the play is the journey of the solar divinity to the south and his battle with powerful devils who seek to prevent his return. Eventually, of course, the devils are overcome, and he comes back triumphant.

Corresponding to this midwinter ceremonial is the midsummer snake dance, about which so much has been written. The object of this dance is to propitiate the gods which control the water supply—water in that dry region being the prime need. The rain god is a great snake, with lightning snakes associated with tempests, and the whole original conception of water and its origin has to do with serpents. Hence the importance of the religious performance in question, the most striking feature of which consists in gathering a large number of rattlesnakes and bull-snakes, which are held between the teeth of the men who take part in the ceremony, and otherwise toyed with—to be finally set at liberty on all sides of the town, with the notion that they will crawl away to the various points of the compass and get rain. How the participants in the ceremony escape the snakes' fangs is an unsolved problem.

The Pueblo Rebellion. Religion plays so large a part in the lives of the Hopi that even the dolls given to the children to play with represent gods, elaborately painted and costumed. Naturally, when the early Spanish missionaries tried to introduce Christianity in the tribe, trouble arose, which had much to do with bringing about the great Pueblo rebellion of 1680. This rebellion, in which all the Pueblo Indians took part, including the Hopi of Arizona and the Zuni of New Mexico, was so far successful that more than 20 missionaries and about 200 Spanish

between the two tribes. The Zuni have only one pueblo for permanent habitation, called Zuni, which is supplemented by three small farming villages for summer use.

Like the Hopi, the Zuni, who number about 1,400 souls, are a composite made up of many clans, some of which are supposed to have come originally from Mexico. Like the Hopi, also, they raise and weave a native cotton, and are expert in the weaving of blankets. The early Spaniards marveled at the kits (resembling towels in shape, embroidered on the edges) woven by the Hopi and Zuni. Many other tribes of Indians over a wide extent of territory depend upon the Zuni and Hopi for supplies of such woven products.

People usually build their houses of the materials nearest at hand. In that region the soil is of such a clayey consistency as to be easily molded into large bricks. The sun dries the bricks, which are put in place and plastered over with a coating of "more of the same" mud. The plaster is covered with the hand, covered with a sort of leather mitten. It is a fact worth mentioning, by the way, that, among the Zuni and Hopi, the women own the house and all the household belongings. When a young man marries, he goes to his wife's home to live. If he does not behave himself properly, she can turn him out, telling him to "go back to his mother."

The Navajo Blankets. The Navajo learned their famous art of blanket making from the Hopi and Zuni. Their reservation, in northeast Arizona and northwest New Mexico, is a vast tract, covering about 8,000,000 acres. Though one of the most numerous of our Indian tribes, the Navajo, numbering perhaps 20,000, are almost lost in this immense area. They dwell in earth lodges, called "hogans," which being of the same color as the soil, are not easily seen at a distance. It is often hard to find their villages, which are movable. The Navajo being pastoral and nomadic.

They are very rich in sheep and horses. Of the former they own something like 1,500,000, and all of these sheep are the property of the women of the tribe. From them is obtained the wool which the women use for weaving the famous blankets, which are the warmest blankets in the world, and practically indestructible. Imitations of them are manufactured in the east, nowadays in large quantities. A good Navajo blanket will commonly weigh 20 pounds, and will sell for \$2 a pound.

The Navajo are very intelligent, industrious and excellent laborers—in which capacity large numbers of them were employed at high wages in building the Santa Fe railroad across the Mojave desert. Among them are many clever silversmiths, whose products are widely sought. Perhaps the most curious of their customs relates to the mother-in-law, who is not allowed under any circumstances to speak to her son-in-law. On his part, he must never look at his mother-in-law lest he suffer blindness in consequence.

Injustice to Apaches. Of the same stock with the Navajo—first cousins, one might call them—are the Apaches. Notwithstanding their reputation for ferocity and cruelty, there has been no trouble with them since Geronimo and his outlaw band were rounded up in 1886. On the contrary, they are progressive, and have proved most useful as laborers on the great irrigation works of the Salt River valley, in Arizona.

Much injustice has been done to the Apaches. There has probably never been an outbreak by them that was not originally started by the whites. The territorial grand jury of Arizona once declared that the administration of their affairs by the civil authorities (before the war department took hold of them) had been corrupt and that they could hardly be blamed for anything they had done. The whites killed them whenever they had a chance, and they responded in kind.

There are four or five other tribes of minor importance along the Colorado river. One of them, the Havasupai,



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numbering about 175, is tucked away in Cataract canyon, a branch of the Grand Canyon of the Colorado. It is agricultural and progressive. Take into account a very large number of Mormons who have settled in Arizona within recent years, and the roster of mixed peoples in that region is practically complete.

Valentine Residents Attend Camp Meeting.

Automobile Arrives From Memphis, Tenn.—Miners Back From Prospecting Trip—General News Notes.

Valentine, Tex., July 23.—Dr. and Mrs. George B. Graves and Dr. R. Pierce are attending the Skilman grove camp meeting.

Lester S. Smith has purchased a Jackson automobile of J. M. Geist, of Memphis, Tenn. The car was brought overland from Memphis.

W. V. Jones and J. M. Geist and son, of Memphis, Tenn., are visiting at the home of Mr. and Mrs. P. M. Craver.

Mr. and Mrs. A. W. Price, of Holland valley are visiting their daughter, Mrs. L. S. Smith.

Mr. and Mrs. C. T. Gooch and little daughter, from Holland valley, are visiting at the home of Mr. and Mrs. R. G. Parker.

Rev. Milligan, of Alamo, and Mrs. I. G. Hall and daughter Lillian, of Van Horn, are in Valentine en route to the Skilman grove camp meeting.

H. G. Medley and family are camping at Skilman grove. Misses Mary Smith, Anna Gorman and Miss Cora Cavender are their guests.

Joe McLean and son will have returned from a prospecting trip to Platteau.

M. O. Walling, agent for the G. H. & S. A., and sisters, Dr. Bessie and Miss Effie Walling, are visiting in El Paso. Charles Cassidy has returned from Chicago, where he has been in the interests of his Mexican mines.

Miss Zella Pierce, of Holland valley, is visiting Miss Lillian Smith.

WHAT THE CHICAGO TIMES-HERALD

THINKS OF OSTEOPATHY AND ALSO THE GOVERNORS OF SEVERAL STATES WHO HAVE SIGNED BILLS MAKING IT LEGAL, IN SPITE OF THE BITTER OPPOSITION OF THE MEDICAL ASSOCIATIONS.

CHICAGO TIMES-HERALD: "Osteopathy holds laurels for the student, and for the practitioner, not equalled, in my judgment, in any other field on earth. Osteopathy is the opportunity of an epoch."

HON. J. CROTT, Governor of Vermont, when the Osteopathic bill passed the Legislature in his State, said:

"Osteopathy has been tried by the leading men and women of our State and they all testify to its merit. We will give it a chance."

HON. L. M. SHAW, Governor of Iowa, who signed the Osteopathic bill in that State, said:

"I have heard a great deal about osteopathy and talked with a great many who have taken Osteopathic treatment and I am fully convinced that it is a rational system of healing."

HON. B. McMILLAN, Governor of Tennessee, who signed the Osteopathic bill in that State, said:

"The bill legalizing Osteopathy in this State passed both Houses almost unanimously. It is one of the greatest discoveries of the times."

GOV. EDWIN C. SMITH, Governor of Vermont, is an ardent admirer of Osteopathy.

"My experience with Osteopathy has been very gratifying. It should be legalized in every State in the Union."

OPHE RIED, America's well known writer and editor of Carter's Monthly.

"My attention was first called to Osteopathy of a friend whose wife was cured of insanity. Closely following, I knew of a prominent business man who was cured of paralysis. It regenerated me. I have added reading to observation and I honestly believe it to be one of the most wonderful discoveries of an age. I would recommend any man, not too old, who is dissatisfied with his profession—I could advise every young physician to study Osteopathy."

EX-GOV. WM. F. DILLINGHAM, Of Vermont, was an active advocate for legislative action. He said:

"I have employed practitioners of that school to treat members of my family and have been particularly pleased with results. I firmly believe that this practice is based on scientific principles, and is an advance on medical science."

HON. H. F. PINGREE, Governor of Michigan, who signed the bill legalizing Osteopathy in that State, said after a thorough and careful official investigation:

"Osteopathy is a science entitled to all respect and confidence as a distinct advance in medicine. I know that it is doing a vast amount of good in relieving suffering and deformity that is not amenable to benefit from drug medicine."

HON. T. A. BRIGGS, Governor of North Dakota, when imported by the Medical Board not to sign the bill legalizing Osteopathy in his State, said:

"Osteopathy has helped me. It has also done good in my family and will hurt no one. The bill has passed both Houses and I will sign it."

HON. JOHN P. ALFELD, Governor of Illinois, after taking several months' treatment and having his wife treated, said:

"I am indebted to Osteopathy for great good to both Mrs. Alfred and myself. When prescriptions and drugs were ineffectual as empty words it came to our rescue and did what other things had failed to do. Honor those to whom honor is due."

HON. JOHN R. TANNER, Governor of Illinois, who signed the bill legalizing Osteopathy in that State, said:

"The State Medical Board has been fighting the Osteopaths long enough. There is no doubt in my mind that Osteopathy will reach and cure many chronic troubles that medicine would have little or no effect on. This is testified to by men and women in the highest walks of life from all over the State of Illinois."

MRS. W. M. SPRINGER, Wife of Congressman Springer—Courtwards Chief Justice of the Court.

NOT TOO SEVERE. The Osteopath adjusts his treatment to the state of his patient as every other physician does. Very young children, feeble or aged people may be treated, with proper care, with great benefit. A patient may feel worse after a treatment, yet be benefited in the long run. He may feel worse, and, something else may be responsible, but an Osteopathic treatment does not injure the most delicate.

HOW WE TREAT. The treatment is chiefly by means of manipulation; but diet, hot and cold applications, antiseptics, exercises, careful nursing, and such hygienic means as are available to all schools of practice are used. There is no exposure of the body, except in such examinations as all schools of practice find necessary to locate diseased conditions.

THE SUMMER TIME

Is the best time to take Osteopathic treatment. Spine is more relaxed. The A. T. Still Osteopathic Infirmary has never in its history had such a run as now in summer.

Because they have been curing the Blind, Deaf, Bronchial, and Lung Troubles, Paralysis, Liver Troubles and Indigestion, Bright's Disease, Blood Poison, Spinal Meningitis, Rheumatism and all manner of diseases by the score.

For it is just as easy to loosen the nerves to that old liver, lungs, kidneys, heart, stomach and make the blood take the stagnant blood out and heal them up again as it is to free the nerves to those blind eyes that we have cured so many of.

"For in the blood is the life of all Flesh" and there is no other way to make it circulate and reach the spot like Osteopathy. That is why we have cured six thousand and only lost six.



These four blind people were restored to sight by Dr. Ira W. Collins at Dr. A. T. Still Osteopathic Infirmary, by pushing the vertebrae back and loosening the nerves to the eyes after sixteen specialists in Texas and California had failed on them, and the entire Medical Association of Texas had pronounced them hopeless when they met here in El Paso. It all shows you cannot push those vertebrae back and cure a person by poisoning them.

Rev. J. C. Roberts said when we cured his son of spinal meningitis that it was convincing and the evidence was so overwhelming that any unprejudiced person could not help but accept the fact that Osteopathy is the only short route to relief in spinal meningitis. But in appendicitis it is just as easy to free the nerve to the appendix and force circulation there and it absorbs the stagnant blood and builds up cell life and heals it up, for it is the blood that must feed everything and there is no other way to heal diseases.

You can whip up the blood by taking mineral waters, but you will exhaust what little strength you have left in

the nerve to kidneys and it will help you at first, but will cause a cancer after awhile. For that is what killed E. H. Harriman, the railroad millionaire.

His family was broken hearted when the German doctors in Austria told them it all came from rheumatism of the spine and they realized the Osteopaths could have cured him easily if they had gone to them in time.

In blood poison it is so easy to free the nerve and let the blood carry the poison out of the system just like we did in that case of old rusty nail in foot.

There is not half as much poison on an old rusty nail as there is in a dose of calomel. And the system often throws the calomel out and the patient gets well in spite of the doctors, although they lose about 200 patients to every thousand, while Osteopathy only loses one patient.

The barbarians in the Philippine islands who beat on tin pans and thus excite the circulation in the patient, cure a much larger percent of their patients than drug doctors, for the after effect of the drug is so deadly, because it

makes double the amount of poison to be carried out of the system that the disease makes.

The heathens of India who worship poisonous serpents have about the same percent of losses that the American poisoners do.

All chronic diseases, such as cancer and tuberculosis are unknown except where drugs are used.

No matter what the disease is it must first congest the nerve at the spine before it can stop the circulation.

So it is impossible to have any disease without a congestion at the spine.

Just feel your own spine and see for yourself. And these restored blind people that all the medical doctors of Texas at their association meeting here in El Paso pronounced incurable proves that all the poisons in the world only whip up the circulation for the time and make you worse afterwards, and that they never can push these vertebrae back by poisoning you.

That is why, as the records show, we have cured 6000 and only lost six patients.

Throw your prejudice aside and try it and it will do the rest.

DR. A. T. STILL OSTEOPATHIC INF.

DR. IRA W. COLLINS, Physician in Chief.

Cor. Missouri and El Paso Streets, EL PASO, TEXAS.

Prince's Family Opposes His Wedding To Rich American Girl



Prince Antoine Radziwill and his bride, who was Miss Dorothy Denoon, daughter of Edward Parker Denoon, before her marriage to the prince on July 5th. The bridegroom's family was conspicuous by its absence and the marriage took place in the face of determined opposition of his mother and despite her absolute refusal to attend.

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